THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IN our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge and wait, *doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. "Theosophy is for those who want it, and for none others." We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the laborers are few."* —R.C.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

The animal life is aëriform and must be supplied with air. The eye is soliform and must be supplied with sun. The soul is truth-like and must be fed with truth.
—PLOTINUS

THEOSOPHY

Vol. XXXIII February, 1945 No. 4

THE THEOSOPHICAL PLASM

THE First Object of the Theosophical Society was clearly to inculcate and encourage an Attitude of Brotherhood. H. P. Blavatsky made it plain that "the ethics of Theosophy are more important than the divulgement of psychic laws and facts," more important also than intellectual consideration of theosophical ideas through comparative "study of ancient and modern religions." The Second and Third Objects were means to the End suggested by the First. They offered a necessary *modus operandi* for broadening the perspective of the Western race-mind. A civilization long dedicated to both individual and national self-aggrandizement needed a moral orientation sharply at variance with the egocentric materialism then present in both religion and science. The germinal essence for this "new" moral orientation was provided by the ideas of Theosophy.

The activity generated by the work of the T. S. produced a wide interest in the profound philosophical traditions of the East. The ideas of Reincarnation and Karma found embryonic existence in Western writings, and even gained currency in the conversation of the cultivated. Sanskrit terms incorporated in theosophical literature, such as those relating to the septenary constitution of man's nature, gradually became the property of liberal intellectuals. These ideas cannot be said to have immediately produced an improved ethic: they simply acted as agents for enlarging the philosophical outlook, and for expanding the human capacity to understand the ideas of Universal Brotherhood.

Except, however, for the writings of H. P. Blavatsky, Wm. Q. Judge, and a devoted few, the sources from which these ideas spread were not pure, since few members of the T. S. were wholly detached

from the prevailing ethic of calculated selfishness. Some writers on Theosophical subjects gave an amoral implication from the impress of their own personalities, associating the teachings with an added atmosphere of both special revelation and commercialism.

While there have been many popularizers of Theosophy, it is probable that as exploitative protagonists, they have done a great deal of harm, leading many to the erroneous assumption that they "understand" the philosophy. For all that, every Theosophical idea is a seed. It is true that if these seeds are distributed with improper directions for cultivation, they will either grow in stunted, distorted form or not grow at all. Nevertheless, they have come to exist, here, now, *as* seeds. With proper cultivation, they may bear the fruit of spiritual enlightenment, which in the last analysis is the Attitude of Brotherhood.

All Theosophical concepts, no matter how acquired by the individual during this age of Karmic complexity, carry with them the impress of a line of Great Teachers. But for Them, the ideas would still be virtually denied to the West. Hence, something of H.P.B., something of Judge, too, subtly accompanies these ideas, and the impress of the Teachers remains as an essence, waiting for recognition on the part of Companions. Theosophy, pure Theosophy, will never be able to reach the Common Man through mechanical, "theological" methods of distribution. It will manifest itself only among expositors who share the moral purpose of the messengers.

It is apparent, then, that every Theosophical idea holds the key to a more universal view, and thus has the power to awaken the Attitude of Brotherhood. Once this key is used, a different counsel of moral action forcefully suggests itself to the individual. Secondly, Theosophical ideas are pure only when they emanate from, or are distributed by, those whose attitude and action show that they have used the key they presume to possess.

When Theosophy, or any portion of it, is discolored or distorted by the mixed motives of its promulgator, it will lie a dormant seed until it receives the inspiration of light transmitted from *genuine* Theosophy. When, however, the teaching is pure, and a similar purity exists in its conveyance, the "power of suggestion" will be strong enough to demonstrate an immediate effect. Even the greatest truth can do no more than *suggest* the will-action causal to soul-development.

NATURE'S HUMAN MAGNETS

IF any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.*, that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugnment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour" has been cast over you. If the phenomenon has left behind a positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy,* involving an amount of expenditure, time and trouble totally incommensurate with the results to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move

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NOTE.—This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1881.

on and say that we have seen phemonena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premise and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science, until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butlerof have ranged themselves, and then, though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wiseacres of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police *Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had

hey opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbor's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head, laughingly remarked, "whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbor place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day, having gone to the shed to do her usual evening work of feeding the cattle, Pelagueya, after performing her duty, was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriating bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of

their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course, —as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighboring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round, struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up. This gentleman, returning with the girl on the following day, was made a witness to the pranks of the same force, called in the Police, and, after a careful inquest, had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

"A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya"—thus speaketh an editorial in the *Novoye Vremya,* January 1, 1881. "The manifesta-

tions which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table." "But," adds the paper, "the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force."

In the *St. Petersburg Gazette,* a merry reporter gives the following details:—"Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a 'first class Spiritistic Star' as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde,*[1] occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aërial jumps that the terrified spiritists had to take to their heels and left the room in a hurry."

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror,* says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of

[1]We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."

Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become "a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side."

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which is called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus's dance (chorea), and various forms of paralysis, hysteria, &c., the patients showed this sensitiveness in a peculiar degree. But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force;*—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, 'dynamide,' 'fluid,' vapour, influence or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation

of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade" which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. "Slade laid this needle upon a slate, held the latter under the table * * * and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled."[2]

Baron Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which,

[2] *Trancendental Physics*, p. 47.

however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows:—"With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force ("Odyle"—the new force he discovered) is associated, with which, in crystals, we have become acquainted." Hence: *"The force of the magnet is not,* as has been hitherto taken for granted, *one single force, but consists of two,* since, *to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals."* One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand "was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet." (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand "the hand adhered so firmly to it, that when the magnet was raised, or moved sidewards, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been."* This, we see, is the exact reverse of the phenomenon in the American boy Collins' case, for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand.* Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says:—"To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger,* even when it had just been in contact with the magnet. . . . A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation."

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach[8] proves magnetism to be a compound instead of a simple force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the

[8]Reichenbach, *op. cit.*, pp. 25, 46, 210.

explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

From a Conversation with H.P.B.

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

—William Q. Judge

TEMPERAMENTAL DIFFERENCES

DURING the past fifty years, scores of groups of countless individuals have expressed allegiance to the ideal of "the brotherhood of man." The phrase has been repeated with such frequency that in sophisticated quarters it now gains no more than a tolerant smile of recognition. The sentiment is not exactly rejected; rather, its assertion has come to be a mark of naïve optimism, possible only to those who are unaware of the enormous obstacles which stand in the way of practical brotherhood.

It was in appreciation of this attitude on the part of the educated and worldly-wise that H. P. Blavatsky wrote: "Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data." The good-will in the world is so seldom instructed by knowledge, and the impersonal frustrations of events so prevalent, that it becomes difficult if not impossible for widely experienced men to maintain a hope that brotherhood can ever be realized on earth—unless, of course, the doctrines of Karma and Reincarnation be included in their calculations.

But even if these teachings are accepted, other perplexities remain. The fact is that earnestly benevolent men often find themselves in extreme conflict with one another. Good causes founded on partial conceptions of the nature of man collide and mutually obstruct the progress of both. Misunderstandings lead to condemnation, condemnation to indignation and bitterness, and, at last, to violence. The old issue of conservatism *versus* progressivism is an illustration. Side-taking on economic issues, on problems in education, in theories of government and political reform, commonly results in unfortunate divisions among men of known integrity, so that their well-meaning spirit is lost in acrimonious debate, and their separate efforts for the good of all are rendered ineffectual.

Here is no question of picking the "right" side, but of understanding the obscure causes of misunderstanding. In this task, an acquaintance with the teaching of reincarnation is but a beginning. The doctrine of rebirth will explain the inequities of life and show that the various allotments of fortune are simply the working out of retributive justice, but to penetrate the mystery of human personal behavior, a more particular grasp of Theosophical psychology is required.

The human ego is essentially a center of consciousness. The focus of its awareness is not fixed, but ranges, according to outward attraction and inward inclination, from top to bottom of the gamut of the sevenfold constitution of man. This focus may be in the astral principle, the passions and desires, both higher and lower mind, and in the realm of Buddhic or spiritual perception, though this more rarely.

Inevitably, the perceptions gained by each man, and the judgments based upon them, are colored by that principle or combination of principles in which his attention is engaged. Thus, the moral feelings of one whose life, while habitually benevolent, is engrossed in sense experience, and whose estimate of good and evil is founded on the personal impressions of the lower mind, will be largely conventional in origin. He will literally be unable to understand the moral purpose behind acts growing from perceptions gained at a higher level of Manasic perception. Not understanding, and being whole-heartedly devoted to his own limited conception of the good, he will oppose these acts as either mistaken in judgment or actually evil.

Other, but related, incomprehensible differences arise out of the varying lines of "lifetime meditation"—those subtle polarities of interest which distinguish business man from artist, executive from tradesman, politician from teacher, and physician from architect, to name at random widely parted callings.

The more closely allied is the consciousness to some aspect or combined phase of the principles making up the psychic nature, the more difficult it is for the individual to place himself in the position of another, and, therefore, to understand that other. The utter reliance of the rationalist on his intellectual powers, for example, makes him contemptuous of the intuitive judgments of uneducated men who, quite probably, come much closer to the truth than the self-consciously dispassionate analysis of the former. Similarly, the ready certainty of persons ruled by generous impulses has its antithesis in the deliberation of cautious men whose feelings are more under control.

These considerations are profoundly important in any attempt to understand the meaning of tolerance, of the real requirements of cooperation among social classes and groups. They bear on the great international problems involved in the establishment of world peace, and enter, also, into the question of inter-racial relations.

For there *are* differences among men—psychic and intellectual as well as physical—just as there are differences among the members of

the same family. There are families or classes of egos. The evolutionary lessons of life, at any given moment, are not exactly the same, nor are the common terms of understanding for one nation and culture necessarily the same in *form* as those of another great civilization.

What is needed, basically, is knowledge of the Theosophical teaching of egoic evolution, with all that it implies. But even a little of this knowledge, in applied form, may save the world from much suffering. This means, first, that there must exist the will to understand; the acknowledgement, inwardly, that the motives of others may be as pure, or purer, than our own; that the appearances of things may not be the same to all men. The tendency to judge without trying to enter the place and see with the eyes of the judged is a common failing. Great men are saved from this mistake by the "grace" of intuitive restraint. Theosophists, while far from being great men, have some knowledge of the principles of man, with which they can understand the extraordinary diversities of viewpoint and moral perspective among human beings, and can know the basis for them in the evolutionary scheme. By self-study and self-discipline, this knowledge may be increased. The search for understanding of oneself and then of one's fellowmen is the first step on that Path.

"To Be Awake"

The morning, which is the most memorable season of the day, is the awakening hour. . . . After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. . . . The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. . . . Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. . . . The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

—THOREAU

SCIENTIFIC RELIGION: SOME MISCONCEPTIONS

> What does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive* law from the *inductive* law" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil*—and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of Science. (*The Secret Doctrine,* 1888, Vol. II, p. 664.)

THE central theme of much of the contemporary scientific thought is the need for scientists to "take over" the socio-moral problems of the modern world. Well-meaning discussions of the applicability of scientific method to the field of religion and social ethics appear in nearly every number of the more general scientific journals. Replete with technical terms, and analogies carried over from physics, chemistry and biology, these articles combine an earnest attempt to contribute constructive proposals with an all too complacent assumption of the adequacy of the present-day scientific analysis of the nature of things.

The extraordinary achievement of scientific inventiveness in the field of technology is basically responsible for this genteel and modulated arrogance of scientific workers. Within the limits of the scientific disciplines, abstract and applied, the success of their undertakings is the apotheosis of twentieth-century "ideals." Elevated to Olympus by the adoration of both mass and class, why should not the scientists betray some condescension when the failure of lesser breeds without the laboratory makes it necessary for them to extend their gaze to the workaday world?

Within the larger cycle of development, fruition and decline of a civilization, there are many lesser transitions. One of these may be

described as the Cycle of Authority. A few hundred years ago, who would listen to a scientist? Until the time of Shakespeare, the hierarchies of kings, nobles and churchmen bore the burden of unquestioned leadership in the western world, and all Nature was made to testify to the privileged position of these castes of society. Then, at the close of the eighteenth century, the sky of human hopes became red with dawn of a new dispensation. Political thinkers gained ascendancy in the popular mind. Who would listen to a pope, or even to Moses, when Jean Jacques Rousseau pronounced on the rights of Man? Great political figures held the stage on both sides of the Atlantic. Washington foretold the future of the United States as a beacon light to all the world; Jefferson dreamed his vision of a society in which the common man might live and grow —without oppression and free of poverty. The glow of political idealism lasted into the opening years of the nineteenth century, until, overtaken by the practical march of the industrial revolution, it became the lesser light of justification for individual economic achievement.

Worship of the almighty dollar produced the authority of the business man. The petty prides of commercial success were developed into the rotarian ritual of middle class America. From a nation of lawyers, we became a nation of Babbitts. Not until the contradictions of the social system so evolved became great enough to carry the shock of its failure to every town and hamlet in the land, did the awe of business wane and become transformed into uneasy distrust.

Meanwhile, the awe of science had been brought to a new pitch of authority through the progressive exploitation of its technical achievement by merchandising experts. It is a sordid tale of acquisition, rationalized by the coldly impersonal methods of technology and applied psychology.

And so, we come to the era of Scientific Authority—an authority already shaken by the terrible upheavals of social revolution throughout the world, and by the slow but inevitable spread of unbelief. Yet the authority of Science remains as a hope for many, to whom the religious, political and economic failures of the West are manifest, and who are still possessed of a desire to try again.

There is, of course, during the sway of these overlapping periods, an underlying constant of good intentions and humanitarian motive, which works its way through the particular forms of each epoch, and, indeed, accounts for whatever of progress may be at-

tained. At the intersection of the more important cycles, the correlation of these changes in the race mind with the moral impact of an agent of the Theosophical Movement is to be discerned. Thus, the Eighteenth Century cycle of revolutionary idealism was inaugurated by men like Paine, whose philosophy was much deeper in meaning than the political forms in which it found expression at the time. The mission of H. P. Blavatsky reveals a different relation. Her work was explicitly connected with freedom of *soul.* It touched the nascent movement of the human spirit at a higher level than the exoteric controversies of the hour, although the entire gamut of human expression and action was included in the purview of her presentation of Theosophy. In this sense, H.P.B. began an *occult* cycle, as the title of her major work proclaims. Coming years will disclose the relevance of her mission to the besetting ills of the world in a way that could not be understood except by the few while she was here.

Meanwhile, the tentative movement of scientific thought in the direction of religious synthesis is prophetic of that day, and reveals, at the same time, the impoverishment of modern thought in the area of moral idealism.

It is characteristic of human thought—not scientific thought alone—to find its maturest expression in terms of general principles. The fundamental propositions of the Secret Doctrine *are* fundamental because of this inherent tendency. Every principle known to man bears some demonstrable relation to the three great ideas of the Wisdom-Religion, and that is why a knowledge of these ideas is essential to intelligent criticism and evaluation of the thought of a period. The tendency to generalize is an irresistible law of action on the Manasic plane. When the conclusions are partial, there are the foundations of a science or a religion. When they are whole and inclusive, they are a counterpart of the Theosophic fundamentals.

In *The Secret Doctrine,* H.P.B. makes extensive use of the partial formulations of principle by scientists, in order to show their limited validity, and to add the missing interpretation which elevates these statements to universal propositions. The failure of scientific thought to recognize that its principles are but aspects of larger propositions which have, at root, a spiritual reality, has led, in this cycle of disintegration, to extremely naïve attempts to extend the meaning of material generalizations upward to include moral and social phenomena. Thus, in the *Scientific Monthly* for last Septem-

ber, we find Samuel Brody, a professor of animal husbandry, endeavoring to solve the great social questions of the day by reference to physiological analogies.

Writing under the title, "Science and Social Wisdom," Mr. Brody develops at length the concept of physiologic equilibrium, illustrated by the internal balance of every living organism, and known as "homeostasis." The extraordinary adaptability of organisms to changing outward environments, and their ability to maintain the vital stability of the internal environment, is described at length. The writer then calls for the development of *social* homeostasis, in which the essential factors, in his definition, are: "science, moral values, religion, and art."

It now devolves upon scientists, he says, to study these factors and to devise a religion for mankind that will transform the chaos of the present into the ordered harmony that is typical of the physical body. "Since," he writes, "religionists do not appear to be able to bring about this situation, it would seem that scientists, who now appear to command greater confidence and prestige than professional religionists and statesmen, and who are, in a sense, responsible for the disturbed equilibrium between the effects of the sociocentric and egocentric drives, should assume indirect social and religious leadership in this critical situation in promoting progress in creative religion (broadly defined as social wisdom) so that it will parallel the progress in creative science." Elaborating this proposal, he adds:

> Special attention should be given to defining and placing the problem and applications of religion on a universal basis, emphasizing the social-wisdom (in contrast to supernatural) function of religion and thus minimizing religious and denominational frictions and wars. Social technologists, especially practical religious leaders, should similarly, in cooperation with psychologists, attempt to devise religious ritual on broad principles common to all historic religions, and based on scientific knowledge, for attaining the state that we think we ought to be. The preparation of a compact social-wisdom guide or code and its annual revision in the light of new developments (so as to avoid fixation of the guide into a creed or dogma) with the accompanying publicity, may contribute greatly toward helping mankind to clarify the meaning of life and to avoid catastrophe. There could then be said of science what Jesus said of Moses' Laws: "I came not to destroy the Law but to fulfill it."

While we may admire and encourage the "universalism" of this project, with its intent of humanist synthesis of great ethical counsels

found in all religions, on the other hand, the bland assurance that "social scientists" are competent to winnow the golden grain of truth from the chaff of superstition in the religions of the world is an occasion for scepticism, if not for irritation. The religious systems of history are repositories of occult lore, the meaning of which is now forgotten, and one may expect arbitrary rejection by these scientists of religion or anything smacking of belief in the spiritual constitution of reality. The narrow principles of physics and biology are intended to serve as the interpretive keys in evaluation of religious ideas, and while these principles are in themselves excellent illustrations of the rule of law in Nature, they dwarf and distort the relations of *human* beings when raised to eminence in the realm of social and moral psychology.

Further, the habitual manipulations of the engineer and the chemist, now limited to fields of relatively inert materials, when transferred to the stuff of consciousness in human relations must lead to a scientific authoritarianism as arbitrary as any of the political "new orders" of the day. One may question the capacity of Mr. Brody to edit the Sermon on the Mount, or of William James to distinguish between the meaningful and the unmeaning in the *Voice of the Silence*—which he attempted in his famous book, *Varieties of Religious Experience.*

It goes without saying that an ambitious program of this sort would soon be frustrated by what the scientists themselves would term the "prejudice" of the ignorant masses, but which would really be a manifestation of popular intuition. We have little to fear from a scientific dictatorship of morals, as the grasp of practical psychology possessed by these scientists is still far from approaching the astute controls over lower manas that experienced priests have exercised for centuries. What is disturbing is the pitiful neglect of the real springs of human behavior by scientists like Mr. Brody—their manifest ignorance of the living elements of the great religions in terms of teaching about the soul and immortality. Their knowledge of religion seems to be limited to what may be gained from a freshman survey course of the subject, and they are wholly innocent of the understanding generated by study of such scriptures as the *Bhagavad-Gita,* the *Tao Teh King* and other classics of religious philosophy. Nor have they even the beginning of an appreciation of how, historically, the great religious reforms of the past came into being and influenced millions of souls for good.

Evolution in ethics and social science, like every other kind of evolution, begins at the top. The hope of a world religion that will

bring peace and harmony to all does not lie in the plans and projects of a brain-trust of benevolent scientists, who are themselves still rendering each of their good intentions into the language of nineteenth-century materialism, but in the gradual infiltration of true spiritual ideas throughout the fabric of our society. The *spirit* of impartiality, so imperfectly embodied in contemporary scientific designs for reform, will not be lost, but rather, will become an essential ingredient of the larger vision that will be possible when the western world is finally emancipated from materialistic dogma. However much we must regret that the scientific conception of means to the good society is limited and conditioned, yet at the same time we are justifiably encouraged by the hopeful signs of constructive motive and genuine concern among scientists who are discussing these ideas.

THE ROYAL ROAD OF SCIENCE

The province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot be* verified; in short, all *suppressio veri* and all *suggestio falsi.* The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy.* All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any sideway path from this royal road becomes *speculation.* —H. P. BLAVATSKY

AMONG YOUTH-COMPANIONS

HOW about this idea of judging Theosophy by Theosophists?" Alice asked, when the problem period was announced. "I was talking to a newcomer at the Lodge the other night, and, in the course of the conversation, I asked him what he thought of the meeting, and what opinion he had formed of Theosophy from it. It developed that he used an 'easy way' to judge a philosophy—by judging the people who professed it. I never encountered that kind of 'inquiry' before, and at the time, it seemed to me it was completely inadequate. But I've been thinking it over in the meantime, and I'm beginning to wonder if it isn't more effective than I thought." Alice, rather a "newcomer" herself, ended a bit lamely.

"Well, it's the old problem of pragmatism, isn't it?" said King, looking around the circle. "The common tendency is to see and judge effects instead of their causes,—results, instead of reasons. To take actions at their face value, without considering motive—"

"And to judge people, not the ideas they hold," Gail added pointedly. "That's a form of mental laziness, judging a philosophy by the way others practice it—like forming an opinion of great music from the inept performance of a child, or criticizing a great teacher's thought because of the deeds of 'half-taught' disciples. It requires a special kind of attention to listen to *ideas,* to consider the *effort* being made by any performer, and to assign due value to the *spirit* of the offering. Without this kind of attention, our judgments are bound to be uncharitable and unfair."

"H.P.B. speaks of those who are 'higher than their creed'," Max said, "and there are also those lower than their creed. In neither of these cases would the by-its-fruits-shall-ye-know-it system be valid."

"Nevertheless," persisted Alice, "the followers of a certain system *are* indications of that system's strength or weakness, aren't they? We say that Theosophy, unlike religions, gives the rational basis for ethics. Then Theosophists can be expected to have a much stronger basis and incentive for embodying their philosophy than mere believers."

"That's quite true," assented King. "Students of Theosophy serve as pointers to the Teaching. The more they become aware of this, the better they fulfill their responsibilities to that Teaching.

Rightly or wrongly, there will always be some who judge Theosophy by Theosophists. The man who judges superficially—on personal considerations—prejudices his own mind, and is apt to reject the true teaching because he gets a false idea of it. On the other hand, he may make a sincere attempt at evaluation, and seek for evidence of the higher qualities that Theosophy stimulates in man. If so, he will meet no self-raised barrier when he comes to consider Theosophy *on its own merits*. A visitor to the Lodge may become acquainted with Theosophists long before he feels familiar with Theosophy, and it would be unnatural if he did not notice their characteristics."

"In any case, Theosophists are not relieved of *their* responsibility," Dave pointed out. "Their work is always to make Theosophy practical in their lives—to develop those higher qualities King mentioned—most important of which is the attitude of impersonality. If Theosophists worked toward this end, people would follow the direction shown—to Theosophy pure and simple. That is the power of the example set."

Alayne continued the idea. "The history of the Movement shows what happens when Theosophists turn from Theosophy and become involved in the doings of their fellow-workers. The result has always been that the trail is obscured for those who come after them. The 'lines of force' are dissipated, the direction is lost, and real progress is interrupted. The obligation is a mutual one, therefore. Theosophists, as well as inquirers, must not lose sight of their common end—understanding of the principles they have set out to discover and investigate."

"To get back to our problem," Gail said then, "that 'easy way,'—judging persons instead of philosophies—is the course of least resistance, and means following in the wake of the majority. Conveniently, it demands no thinking, no discarding of traditional, time-worn ideas, and no disturbing changes of outlook. The personality always opposes such changes and revisions, because it resents correction, and much prefers the license of a 'laissez-faire policy,' where the higher nature is concerned. The personality really represents inertia, because it is uncreative, while the quality of the soul is action, creative will."

"It's easy for those who profess a philosophy of platitudes or a system of stagnant syllogisms to embody them faithfully," Martinez remarked, "because they do not aspire to be much better than they are. On the other hand, those who follow the less-trodden path of creative action based on original thinking have assigned themselves

a more difficult task. They have chosen to try to eliminate errors in action and faults in nature rather than to rationalize them away."

"The elements of impulsion and effort, the 'soul of a people,' are the only things true judgment should be passed upon," Janice suggested, "and they are intangibles—no one can see them in others until he has more than a bowing acquaintance with his own."

"Each man must ultimately stand or fall on his *own* convictions, not on those accepted willy-nilly from others." This was a point on which Max felt strongly. "The phrase, 'You can't get to heaven on somebody else's coat-tails,' expresses the idea, although Theosophists might suggest a better destination. Expecting to find truth by looking at how others have applied it must result in a partial and erroneous conception of it. People's ideas of truth are limited, and their applications even more so. So, we have to look to the Source for the whole truth. Then, even if one's perception is not all-inclusive, at least he'll have only his *own* errors to combat."

"The idea of interpreters comes up in that regard," Janice pointed out. "Aren't we all continually looking for someone to explain things to us, not realizing that the answer lies latent in ourselves? We've all had the experience of puzzling over a problem with our friends, and considering various suggestions, until one just 'hits the spot.' Then we hesitate no longer. We *know* what is right for us to do. It might not be right for another in that situation, but it is in tune with our highest perceptions at that time, and that is the best we can know or do."

"The fact is,"—this from Dave—"as we so often say, that we recognize only the truth we are ready for. Unless we are aware of a fact or situation, it does not exist for us. The 'other suggestions' which we heard, but which did not move us to action, might well have been right for others ahead or behind us in knowledge and perception. But we gravitate unerringly to those ideas which are akin to us, which we have the faculties to perceive and the will to embody."

Gail spoke up: "That's the 'suggest-ive' position, which is, so to speak, the 'adjacent opposite' of the interpretive one." Prompted by a faintly reproachful look from Alice, she explained, "I mean those things which, though based on opposite principles, often appear similar in manifestation. You may remember the series in THEOSOPHY, entitled 'Antipodal Powers of Manas,' which began in the issue of October, 1943. That was a series illustrating that the difference between opposite manifestations of the same power is

the individual's attitude. One who seeks suggestions or advice, and evaluates them himself on the basis of his best understanding, chooses from the basis of the end he has in view, and preserves his self-reliance. If, on the other hand, a man lets someone else make his ethical interpretations for him, it means that he relinquishes his right and responsibility of free thought and self-willed action."

"Once in a while," Martinez commented, "a newcomer to the Lodge will leave, saying he just doesn't like the 'set-up'—the people, the meeting, the subject, the speakers. One can picture him having left his church because the pews were too hard, or the altar-cloth not the right shade! Such men have not risen above conditions, and until they begin to do so, they are in no danger of finding Truth, because their devotion to externals is a natural barrier. The Theosophist's work continues, but only for those who want it. We interfere with Karma just as much if we try to give Theosophy where it is not wanted, as we would if we refused it to any prospective student."

"Pragmatical judgment is usually the sign of a philosophical 'window-shopper,' one who is always 'on the outside, looking in'," King observed. "But speaking of newcomers, it's heartening to observe the other type of inquirer, who has really come to 'seek into' Theosophy. He finds himself 'at home' in the Lodge, because it is a company of kindred souls, and he soon realizes that 'judging' others is not his problem. He learns to dissociate what is done from the person doing it, and, instead of criticizing, he develops discrimination —the moderator of human nature."

"THE SPIRIT NEVER GOSSIPS"

Into the urn I put, *The Spirit never Gossips*. What we receive from any man is ever indirect truth: we learn him; we learn Swedenborg; and have huge deductions and corrections to make in order to get pure truth. I admire it as poetry; you wish I should feel it as fact. But who is Swedenborg? A man who saw God and nature as he could for a fluid moment. You cannot make a universal self of him. My concern is with the universal truth of Plato's or Swedenborg's or Behmen's sentences, not at all with their circumstance or vocabulary. To seek too much of that were low and gossiping. He may and must speak to his circumstance and the way of events and belief around him, to Christendom or Islamism as his birth befel: he may speak of angels or Jews or gods or Lutherans or gypsies, or whatever figures come next to hand; I can readily enough translate his rhetoric into mine. —EMERSON

A STUDENT'S NOTES AND GUESSES

The Survey

EVERYONE has heard of survey by "triangulation." Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

The telescope is sighted on some distant spot which is to be located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no maps could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, and "B" a spire,

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Note.—This article was first published by William Q. Judge in the *Path,* September, 1894.

etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P," he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P, in relation to all other directions. The map-maker now makes the lines O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already been done from O, and the result is a series of triangles having a common base O P, and with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice versa*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.[1]

Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurements would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant compared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain,

[1]In practice the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single baseline is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.[2]

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and you will find presently that the picture seems within you(as in fact it is), and that you can understand why the infant grasps at the the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.[3]

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou."

The great Survey beings.

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[2]We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

[3]The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

The surveyor in his map brings into simultaneous co-ordination the sight at different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic.

X. R.

"The Eternal Idea"

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul;* but materialists confound it with fancy. The radical difference between the two, was however, so thoroughly indicated by Wordsworth, in the preface to his *Lyrical Ballads,* that it is no longer excusable to interchange the words. Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental, and physical states, while fancy is the disorderly production of the material brain.

From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination—the abstract outlining and preparing the model for the concrete form—is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, solely moved by blind force, and directed by intelligence, forming itself spontaneously into a universe of such admirable harmony. If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into form, so man, if he knew his powers, could, to a degree, do the same.

—H. P. Blavatsky

ON THE LOOKOUT

"Correction, Please"

Taking vitamin tablets does not noticeably benefit normal persons eating the usual American diet, according to a study completed at Duke University School of Medicine, at the request of the Quartermaster General's office of the Army (*Journal* of the American Medical Association, Nov. 18, 1944). Drs. Julian M. Ruffin and David Cayer of Durham, N. C., the two physicians who conducted the tests, said they found that the same beneficial effect was noted on the "pep" and other health factors among those who had taken dummy pills during the test period and those who had been given the various vitamin supplements. All of the subjects participating in the experiment were eating the usual American diet, were in apparent good health, and had been checked to establish that their vitamin requirements were within normal limits. The report stated:

> At the present time the use of vitamins is widespread throughout the country, not only in the treatment of disease, but also by apparently normal persons. . . . While no one would question the employment of vitamin therapy in frank deficiency diseases or even in suspected deficiency states, still one wonders if the indiscriminate use of vitamins, sold over the counter to people who have no obvious disease, is justified.
>
> It has been implied that, even when no demonstrable deficiency exists, one's sense of well-being and ability to perform work can be improved greatly by the addition of vitamins to the diet. As pointed out by the council on food and nutrition and on industrial health of the American Medical Association, there is at present no conclusive evidence to substantiate this point of view.

Unfounded Reports

A United Press dispatch from London (Sept. 29, 1944) reads:

> Published reports that the proportion of death from battle wounds has been reduced materially through new advances in surgery and medicine, including the use of penicillin and sulfa drugs, are unfounded, according to Col. Elliot Cutler, chief surgical consultant to the U. S. army in the European theater. Col. Cutler, lecturing at Cambridge University, yesterday warned that penicillin and sulfa have not proved completely effective in preventing infection in wounds.

"Dangerous Magic"

The excessive publicity given to sulfa drug "miracles" appears to be having an unfortunate aftermath, the victim, as usual, being John Q. Public. An article in *Collier's* (Nov. 18, 1944) solemnly rehearses the blacker aspects of the "magic drug," in an attempt to call attention to a new public-health problem: the self-administration of sulfa drugs without medical supervision. "The average man," says the *Collier's* writer, J. D. Ratcliff, "has the impression that sulfa drugs will cure anything from cholera morbus to sprue. Furthermore, he thinks they will cure quickly, safely, painlessly." *But* "Sulfa drugs don't belong in the same class with liver pills which people munch so casually, or the patent tonics they drink in carload lots. They are packed with some very unpleasant dynamite":

> Sulfa drugs can—and do—cause an enormous amount of sickness and death. Being highly toxic, they can damage such organs as heart, kidneys and liver. In rare cases they even attack the central nervous system to cause insanity and paralysis. They render patients sensitive to other drugs. In some cases they have made people sensitive to actinic rays—so that they can no longer tolerate strong sunlight.

Physicians' Warning

> Listen to the warning given in The Lancet, the British medical magazine, and remember that this warning is given to physicians, who are apt to know more about sulfa drugs in a minute than the average layman will know in a lifetime.
>
> "These drugs should be given only where there is a definite indication for them and not haphazardly to every feverish patient. The period of administration should be as short as possible; and, although the aim should be to reach an effective concentration in the blood by high initial dosage, the total amount should not exceed what is strictly necessary. Only under exceptional circumstances should treatment last longer than seven days or the total dose be more than 30 grams."

"The Greatest Danger"

"The greatest danger in sulfa drugs lies in self-treatment for venereal diseases," the article continues. "Laymen have heard that the drugs cure gonorrhea 80 to 90 per cent of the time in well-run clinics. This is an important message to a large number of people. Figures indicate that there are a million new cases of gonorrhea each year, and that sometime during life, 15 per cent of the population have the disease!"

The American Social Hygiene Association conducted a survey on the average man's reaction to this crippling disease, and found that sixty-five per cent of the people interviewed advised a drug-store remedy and self-treatment, and that sixty-two per cent of the thousand-odd drug stores visited, diagnosed cases and offered to sell remedies:

> Add these facts up and we see why sulfa drugs are a public-health problem. Several million people have a disease. The majority of them are committed to self-treatment. They vaguely know that there is a new wonder drug. What's simpler than going to the drugstore and trying to buy some of it? . . .
>
> Current production is running in excess of a million pounds a year. A good part of this finds its way into the black markets. And only 18 of the 48 states have laws prohibiting the sale of these drugs without prescription!

"More Dangerous Than the Malady"

All of this, as the article points out, might be good, if sulfa drugs were completely safe. But *they are not*:

> A man should no more attempt self-dosing than he should attempt to remove his own appendix. In a great many instances these drugs are more dangerous than the malady they are supposed to cure.
>
> Toxic manifestations range from mild nausea to jaundice to serious destruction of white blood cells. This latter disease has already caused a number of fatalities. The drug can profoundly interfere with the oxygen-carrying mechanism of the red blood cells. Patients become cyanotic—turn blue. Another set of symptoms derives from the fact that sulfa drugs are highly insoluble. They crystallize out of the blood in kidney tubules and block these tiny passages. This impairs kidney function and often causes death. . . .

Sulfa Deaths

> By now, deaths directly attributable to the sulfa drugs, are probably high in the thousands. One survey in New York discovered 28 sulfa deaths in a twelve months' period. The tragedy of many of these deaths was that the victim had taken the drugs for relatively minor ailments. Among the deaths: a 60-year-old woman who had taken sulfa for tonsillitis; a 15-year-old girl with acne; a 13-year-old boy who had inactive rheumatic fever. . . . One case in Toronto was characteristic of the lot. A young man got twelve sulfathiazole tablets from his doctor for an infected tooth. When he had taken them all, he went to a drugstore and got the prescription refilled. The second dozen killed him. . . .

> Note one fact which may shock you: Statistics indicate that sulfa drugs *kill* one out of every 160 pneumonia patients. To be sure, they save enough lives which otherwise would be lost to tip the scales heavily in their favor. But this 1-in-160 ratio indicates that these drugs don't belong on the bathroom shelf to be taken casually.

Self-check

One check on self-prescription of sulfa drug is the fact that the drug makes people feel ill. Headaches, dizziness and nausea are all more or less common reactions, and as a result the individual may stop taking the white pills. Meanwhile, however, he is a danger in the community, for "the dizzy lightheadedness that goes with sulfanilamide is very similar to drunkenness," and a man in such condition can cause serious accidents on the highway and in hazardous industries. "The Army and Navy recognize these dangers and instantly ground a pilot who is taking sulfa drugs."

> Indiscriminate use of sulfa drugs has another great danger. A large percentage of people become sensitive to these drugs after prolonged treatment—just as hay-fever sufferers become sensitive to ragweed. . . . Thus, a man who foolishly doses himself with sulfadiazine for colds may find himself unable to tolerate the sulfa drug which will save his life should he contract pneumonia or meningitis. Please note, in passing, that *sulfa drugs are not to be used in treating colds. They have no effect whatsoever on the virus which causes this sickness.* [Italics ours.]

The Casual Touch

Most of the deaths so far traceable to sulfa drugs would never have occurred if the drugs had not been so freely available, according to J. D. Ratcliff, and even greater danger lies ahead, unless definite precautions are taken. Self-policing in the drug industry is helping to reduce the casual use of sulfa drugs, but stricter measures are necessary. "The supply of sulfa drugs in the hands of layman should be controlled just as carefully as we control the supply of narcotics, or of such poisons as arsenic and potassium cyanide." The *Collier's* article concludes:

> Our purpose here hasn't been to run down the magnificent accomplishments of the sulfa drugs. They are among the great medical discoveries of all time. But by the same token so is nitroglycerin a great discovery. Yet no one would propose its casual use by untrained hands.

As we suggested in last month's issue (p. 120), the sulfa drug craze is most significant as a psychic phenomenon. But it will also illustrate to students of Theosophy why the Message of 1875 was presented in the context of *moral philosophy,* why "more" was not given out, and, especially, why scientific knowledge-to-be was merely hinted at, *suggested,* in the recorded teachings of H. P. Blavatsky and William Q. Judge. (For more on sulfa drugs, see Lookout, July, 1943.)

A CHRISTMAS GHOST

Another well-documented account of poltergeist manifestations is published in *Coronet* (December, 1944). "The Ghost Came for Christmas" describes the visitation that afflicted the Hilchie family in Eastern Passage, a small settlement near Halifax, Nova Scotia. A board from the base of the newly-trimmed Christmas tree sailed across the room, touching off a series of inexplicable happenings: a kettle, leaping from the stove, almost hit the ceiling, and then fell to the floor; the wall cupboard doors flew open, and pots and pans came flying out; the washing machine traveled from one end of the kitchen to the other; an egg and two butter-pats landed in Mrs. Hilchie's mixing bowl as she was carrying it to the cupboard; a bowl of soup levitated at the dinner-table, and spilled itself on Catherine, the 15-year-old daughter; loud raps sounded in various places; scissors opened and closed by themselves on a shelf; a claw hammer from the second floor hurtled down into the kitchen, missing one of the children by inches; and the heel of Mrs. Hilchie's shoe was twice wrenched off, causing her to fracture her ankle. The elder daughter, twenty years old, was taken to the hospital with what her mother described as brain pressure accompanied by periodic fits. The disturbances stopped after a few weeks.

Earle Beattie, who tells the story, is a prominent Canadian newspaperman and manager of the Maritime Bureau of the British United Press in Halifax. He reports that "students of the supernatural" who investigated the Hilchie case "settled on Catherine, the 15-year-old, as the unwitting medium through whom a mischievous spirit functioned." Catherine is characterized as "a pallid, wide-eyed girl":

> Adolescent girls such as Catherine, students of psychic phenomena say, are, without realizing it, frequently mediums for spirits who use a living body as a base of operations. Such a spirit, the experts will tell you, can thus operate within a certain radius of the medium while the medium goes about the routine of her life without the slightest consciousness of what she is being used for.

Students of the "supernatural" may be pardoned for error in this case, because there is nothing whatever of the supernatural in these manifestations, as Madame Blavatsky points out in her article, "Nature's Human Magnets" (reprinted in this issue). Readers may also refer to Lookout, March, 1943, where a similar poltergeist case was discussed.

More on Magnetism

Prof. Felix Ehrenhaft, continuing his researches on magnetism, recently reported that observations under the microscope of the action of a permanent magnet on iron filings have revealed for the first time that a permanent magnet, even when at rest, creates its own electric field (New York *Times,* Dec. 3, 1944). The Professor said that he made his discovery while repeating the well-known experiment with a magnet and iron filings. The usual conclusion from the experiment is the final position of the filings, but Dr. Ehrenhaft examined the path taken by *a single particle* to reach this final position, and found that "the path is a spiral, which can occur only if an electric field is present in addition to the magnetic field."

> It is a spiral in the homogeneous as well as in the inhomogeneous field of the permanent magnet [he stated]. This occurs whether the magnet is moving or at rest.
>
> This observation is of the greatest importance, since from this the new theory of electricity and magnetism must rise. Matter carries a general charge, both electric and magnetic. Due to the magnetic charge, it moves in a polar direction and, due to the electric charge, this movement is a spiral. Thus the permanent magnet . . . has not alone a magnetic field but also an electric field which is created by the magnet itself and which can be measured. . . . This means, in a more general sense, that electricity and magnetism are not two phenomena, but are two aspects of one single phenomenon.

Readers should refer to Lookout, October, 1944, which quotes H. P. Blavatsky's words on the "power or force which moves in a curved path," or to *The Secret Doctrine* (1, 293).

Blitz Blossoms

What botanists describe as a strange horticultural phenomenon has provided London, England, with at least fifty new varieties of flowers and shrubs, many of them actually unknown to botanists, and has brought a second Spring to old trees and blitzed plants throughout southern England, the *American Weekly* (Nov. 26, 1944) reports.

Most abundant of all is a previously rare weed called the willowherb which began to spread across London after the blitz of 1941 until it now flaunts its rosy flowers from every ruined corner and even threatens to crowd out all other foliage. Also deep rooted in the wreckage is a plant called the groundsel, said to have been blown in from Italy, and the Canadian fleabane, believed to have come all the way from Sweden.

Of the 100 species of plants and weeds that have transformed London into a riot of late year color, camouflaging scars old and new, perhaps the most baffling of all are four types of rare plants growing in the ruins of the 15th century church of St. Olave's. Here was buried William Turner, the father of English botany.

These plants are blooming on the very spot where the nave was erected and where no flowering plant has ever grown for more than 500 years.

"Without an Acceptable Explanation"

Many theories for the coming of new plants to London are offered, but as yet the responsibility for the phenomenon has not been assigned with any certainty. "What has happened has left science without an acceptable explanation," the report relates, and horticulturists agree "on only one item—that it's unique":

Robert Mason, an expert on natural phenomena, is the only one with even a guess. "I would suggest," says Mr. Mason, "that this rebirth of the trees, plants and bulbs is due to the fact that the blasts in some way or other acted very much as pruning does to a tree. It might be said that there are two kinds of sap in plants, fruit sap, and foliage sap. If we accept this idea, it would seem that when the tree was so blasted the leaves either fell off or were blown off, the fruit sap became operative and active and thus produced the blossoms. This in turn, in the case of fruit trees, would cause the foliage sap to become active in sympathy, thus causing the second and unexpected covering of leaves.

"Similarly, with the plants like lilac and other flowering bushes, the sudden interruption of the plant's normal cycle before the season had actually finished with autumn changes resulted in Dame Nature's manifesting a determination or stubbornness not to be fooled with."

The Why of the Willowherb

The spread of the willowherb, it is explained, "is a result of massed air attacks of Nature's own planning. Wave after wave, millions of seeds have been blowing across London for three years." The weed's unchecked growth is attributed to three factors:

> First, its seeds germinate only where there is an abundance of light. Secondly, ground that has been subjected to great heat, as in the case of the bomb-torn areas, is poisonous to most plants—but not to the willowherb. And finally, it thrives on nitrates, production of which has been increased in the soil by the spreading fires.

The rise of the willowherb in conditions inimical to other plants, recalls the growth of the Greenleaf Manzanita. Seeds of this species of chaparral are extremely difficult to germinate.

In nature, Manzanita seeds germinate profusely after a fire. The seeds which come up are probably old seeds which have been lying in the ground for years, giving the humic acids in the soil opportunity to attack the tough outer covering. A large stand of young Manzanita on a hillside is therefore good evidence that a forest fire swept the area in recent years. Although the effect of the fire seems to be that seeds of the Manzanita germinate, heat treatments in the laboratory have not produced this effect.

We are left with another illustration of the *natural* law of compensation, which is the undeviating tendency in nature to restore disturbed equilibrium—the law that the earth's surface shall be repopulated with vegetation after natural, or human destruction, just as a rise in the birth-rate in wartime regenerates a civilization that is decimated by war.

En-lightning Information

Being a natural force, lightning may be assumed to have a necessary function, and that function is described by Dr. Gilbert D. McCann, lightning expert of the Westinghouse Electric and Manufacturing Co. (New York *World-Telegram,* Oct. 24, 1944). Lightning causes the free nitrogen in the air to combine chemically, and thus accomplishes the first step toward the formation of the nitrates needed to fertilize soil. Nitrogen, though comprising four-fifths of the atmosphere, is chemically "inert," and, as man eventually discovered, tremendous electric currents are necessary to make it combine with another chemical, or else high pressure, high temperature and catalysts have to be used together.

But nature has for ages converted nitrogen into nitrogen compounds—by means of lightning. The electric energy of lightning brings about a reaction between the nitrogen and the moisture in the air, which together form nitric acid. Dr. McCann estimates that in this way 100,000,000 tons of nitric acid are *naturally* formed each

year—producing annually more nitrates than all the world's fertilizer plants. An average of fifty lightning bolts every second, and about two billion lightning flashes a year, strike the earth, totalling about 175,000,000,000 kilowatt-hours of electric power annually. Lightning as a source for power for commercial use presents problems due to the brevity of its existence, but as a natural force it is basic to the economy of nature, nitrogen being one of the four chemical elements (besides carbon, hydrogen and oxygen) which are the foundation of the living cell.

"A Lightning Stroke"

David Dietz, the *World-Telegram* science editor, remarks: "It may well be, therefore, that it was a lightning stroke that started the train of action that created the first living cells upon earth, probably in some tidal pool of the primeval ocean."

There may be more truth in this speculation than its author imagines, for lightning is one of the "many different manifestations, or effects, of the same mysterious, all-pervading cause" (*Isis*, I, 125), and the action of Fohat is more than suggestive of some terrestrial correspondences:

> "Fohat hardens and scatters the seven brothers" (Book III, Dzyan); which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. . . . The ancients represented it by a serpent, for "Fohat hisses as he glides hither and thither" (in zigzags). (*S. D.* I, 76.)

The Neglected Christianity

Walter Winchell, gossip columnist by profession, gave space on New Year's Day to some newsmongering that recalls the archaic meaning of "gossip"—a *friend*. Winchell's column consisted entirely of a letter, introduced by an Editor's note:

> The following letter was written by Corp. Lew Ayres. . . . Ayres, ex-movie star, whose beliefs do not permit him to carry a gun, is doing a fine job as a chaplain's assistant in the thick of Leyte.

"I am convinced that the much neglected ethical side of Christianity is the one key which may ultimately unlock the door to 'Higher Civilization'," Corp. Ayres writes:

> Christian Ethics! Society without it is like machinery without oil. Curious how modern education gives us a knowledge of all things, except the one thing that is most needed: How to dwell in

harmony with one another. You'd think that it was a mystery. To my mind, the psychology of human relations should be the basic subject from kindergarten up. . . . Especially since, after the war, we look for a more world-conscious citizenry.

"The Seeds of Conflict"

Citizens of the World! Is this the "Idealists'" dream? Perhaps —and yet there is much talk these days of schemes for "Lasting Peace." Not that anyone has much faith in that, for down deep we are instinctively aware that we'll never do away with war until the seeds of conflict are eliminated from the depths of men's hearts—all diplomatic plans for Revised Tariffs, World States, Ecumenic Courts, etc., to the contrary.

Because war is a result. It is a result—not of ignorance, since we all know how childish it is—and not of racial or social inequalities, for they, too, are a result. As I see it, all mankind's multiplicity of woes are the result of the one evil—Spiritual Darkness.

Darkness as to man's identity, his destiny and worse—darkness as to the means of making workable those admittedly priceless rules for social harmony: The Christian Ethics. We all laud those rules, but for practical life they are considered too "idealistic." Perhaps they are . . . but if they are, then we'd best prepare to spend our old age in a cave, with each man killing his own meat with a club. Because one, or at most two, more of these universal holocausts and there'll be no civilization left to battle over. One needn't be psychic to observe that under the present dog-eat-dog philosophy, man's future is rubble!

"The Starkest Realism"

So my point is: we've reached the deadline! At long last, we've got to make those "idealistic" principles work. Or else! And when the peace table comes up again, if God grants us another crack at it, Christ has to sit there. Or else—rubble!

But you know, I also sense, in the undercurrent of general comment, that there may be quite a few who already agree with these rather obvious conclusions. Maybe more than we think! Enough, perhaps, that by sheer numbers they could step in and straighten out the whole mess in short order, except that they lack Unity . . . the historical formula for the promotion of any cause, good or bad. . . . One bright day those who see the true path to better things may be forced by necessity to rouse from bigoted torpor, to discard their petty theological differences, and to resort to Unity for self-preservation. When that happens, hold your breath—for events will squeeze between the second-hand! And then, in a flash, the "Christian Idealists'" dream will be recognized for what it is—the starkest realism!

"CIVILIZATION OR JUNGLE!"

> . . . this key to power . . . just happens to be the very essence of Christianity. For if Christianity was ever intended to be anything, it was meant to be a Brotherhood! The Brotherhood of man under the Fatherhood of God! . . .
>
> Here, then, is the formula complete, a formula I believe in so deeply that I would gladly die for it: Christianity—the simple ethics—Brotherhood-Unity-Power—a decent, livable, human being's world! . . . Will the world be ready for such a program after the war? I am afraid it will all depend upon the severity of the lesson, for suffering seems to be man's greatest instructor. As for me, if I'm around, you may depend that I'll put every ounce, every drop of my poor talents into its realization. The harvest was never more ripe, and our choice is civilization or jungle!

A THEOSOPHICAL PROPHECY

Corp. Ayres' views on the neglected Christianity are to be heartily commended. His "formula" places him among those Christians described by Madame Blavatsky in the Preface to the second volume of her *Isis Unveiled*: "those whose faith in their respective churches is pure and sincere." These, she says, "have ennobled Christianity, but would have shed the same lustre upon any other faith they might have professed—for they were higher than their creed." And, as the Ethics of Jesus are singled out for practical realization, a theosophical prophecy recorded in that same volume comes closer to fulfillment:

> [As] a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below. (*Isis*, II, 150-1.)

The "Spiritual Darkness," as Lew Ayres terms it, which spawns the multiplicity of the woes of mankind, is the darkness of human separateness from the One Source, and will be dispelled only when each man makes Jesus' affirmation, "I and my Father are one"—and manifests his union with the Higher Self.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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